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8. — *Abélard et Saint Bernard. La Philosophie et l'Église au XII^e Siècle.* Par EDOUARD BONNIER, Docteur en Droit. Paris : Charles Douniol. 1862. 12mo. pp. xiv. and 154.

It is not surprising that the rationalistic discussions of our time should turn the attention of thinkers to the age when modern rationalism began to be, and to the teacher who was its earliest prophet. After the labors of Cousin, Guizot, Rémusat, and Böhringer, it cannot be expected that M. Bonnier will have much to tell about the work or the genius of Abélard; and even from his own Catholic stand-point his view of Bernard has been anticipated by the admiring sketch of his fellow-believer, the Abbé Ratisbonne. Nevertheless, the book of M. Bonnier is well written, and pleasant to read. Its verdict is as impartial as we could expect from one who regards the ascetic state as holy, and the Church as the proper dictator of all true science and all saving faith. Abélard, according to this writer, was not a malignant heretic, or an enemy to the Church; did not intend to teach anything contrary to its creeds, or to throw contempt upon its customs; and was dangerous only through the development of his principles, — only as the founder of a school. He was essentially a scholiast and a wrangler, believing in logic above all other things, and using vast erudition to enforce and illustrate his cunning dialectics. M. Bonnier, following Cousin, is disposed to deny that Abélard had the knowledge of the Greek language; yet we observe that he says that Abélard had read the whole of Plato's works in the "original text," an achievement which would imply a very considerable knowledge of the Greek language. He denies, too, that Abélard's love for Heloise was as strong as her love for him, or that it was ever a genuine and disinterested devotion.

So far as this volume has any purpose, it seems to be a vindication of St. Bernard from the charges brought against him of hatred and persecution against his great rival. According to M. Bonnier, Bernard did not originate the process against the champion of the school, and sympathized with it only so far as fidelity to the faith constrained him. He scouts the idea that one whose temper was so meek and whose charity so large as that of the monk of Clairvaux should have been a persecutor; that the friend of the Jews should have wished to crush a teacher who, with all his heresies, was still a Christian monk, and a friend of dignitaries in the Church. In this attempted vindication of Bernard, as it seems to us, M. Bonnier signally fails; and, except as a pleasant sketch of the leading events in the life of Abélard, his book is not of much value. He gives just enough to sustain his theory of the character of the philosopher, and to contrast the worldli-

ness and the Pagan taste of this idol of crowds with the severe virtue of the greater guardian of the Church and lover of God. The only remark which can bring his orthodoxy into question is, that "sanctification does not change the natural disposition of men." The only new fact which he mentions is, that the recumbent statue of Heloise on the tomb in Père la Chaise is not that of the Abbess, but of another nun of the twelfth century.

9. — *A Memoir of THOMAS BEWICK, written by himself. Embellished by numerous Wood Engravings, designed and engraved by the Author for a Work on British Fishes, and never before published.* Newcastle-on-Tyne: Printed by Robert Ward for Jane Bewick. 1862. 8vo. pp. xix. and 344.

THE name of Thomas Bewick was much better known twenty or thirty years ago than it is now. In his own day he had a great reputation as an engraver on wood, and his works on natural history were deservedly held in high esteem. He was, in the strict sense of the term, a self-made man; but by his energy, and a faithful use of every means of self-culture within his reach, joined to a strong love of nature and a cheerful temper, he overcame the want of early education, and acquired great skill in his art, as well as a large stock of general knowledge. Early in life he adopted two rules for his future guidance, — never to permit his expenses to exceed his income, and never to buy anything on credit; and to these he appears to have rigidly adhered. From the first he was temperate and economical, and fond of out-of-door life. He was born at Cherryburn, in the county of Northumberland, England, in August, 1753, and after receiving such elementary instruction as he could obtain in the neighborhood, he was apprenticed, at the age of fourteen, to an engraver in Newcastle-on-Tyne. On reaching manhood he determined, before establishing himself in business, to see a little of the world; and accordingly he set out on a pedestrian tour through Scotland, successively visiting Edinburgh, Glasgow, Dumbarton, and the Highlands. The whole expense of this trip was less than three guineas. In the latter part of 1776 he went to London to seek his fortune; but the great city had so few attractions for him that no promises or persuasions could induce him to remain there, and he returned to Newcastle early in the following summer. "I told him," he writes in reference to the inducements offered by one of his friends, "that no temptation of gain, of honor, or of anything else, however great, could ever have any weight with me; and that I would even enlist for a soldier, or go and herd sheep at five